

the policy of the party nor vote the ticket, but who places state sovereignty above individual sovereignty and legal statute over personal will, I bow to the edict of the majority. Whatever of protest the patriotic and law abiding citizen has to make that will in any way change or interfere with the unobstructed operation of the law will doubtless be reserved for future nominating conventions and ballot boxes. Action there is constitutional. Anywhere else it is not. As a believer in popular sovereignty he can give to the law his consent, to its enforcement his loyal support, note carefully its good or evil effects on society and on the state and by such ear marks determine his relation to it in the conventions and ballot casting of the future. Whatever of benefit or injury shall accrue to society through the practical operation of the law must in contumely or luster be equally divided among the electors, share and share alike, whose affirmative ballots for the party candidates made the law an existing fact. Responsibility cannot be evaded by saying, "I voted the ticket but spit on the platform." The existence or non-existence of the law was not determined by the law was not determined by the amount of spitting done but by the character of the votes cast. Some of our good brethren who are so vigorously protesting against the operation of the law are at work full five months too late. If opposed to the principle of change they should of protested at the polls. When you vote the party ticket you place the seal of your approval on every provision and promise of the platform. When you vote the party ticket you become particeps criminis in all the promised laws and effects growing out of party success, as outlined in the platform, whether you see it and admit it or not. It is one thing to worship the party fetish and stand by it in blind unswerving devotion, regardless of platform demands, and quite another thing to place avoided principle above party and loyalty to conscience over love of party success. We have had among our statutes a law entirely prohibitive in measure and intent. It was not enforced, as the existence of from five to fourteen drinking places in the city, for a year or more, attest liquor was sold without any restriction whatever except the price in coin for which it was bartered. The friends of the law did not enforce it; public sentiment did not command executive officers to do so, and, now, if the new law, with its declared restrictions and provisions, is solicited by the required number of signatures as a more satisfactory measure our duty is to acquiesce and join in the demand that its provisions be rigidly observed. If the new law proves more satisfactory and beneficial to the community than the one it replaces time will determine it—will also determine needed changes and improvements. If it proves less satisfactory or less morally healthful, we can "vote principle" the next trip and replace it with something better. Personally I am opposed to the saloon and to the whole drink evil. Its history has been one of devastation and ruin. Could I destroy it I most certainly would. But it is here with all its menace to health and happiness, to prosperity and peace and I must

face it as a condition, and deal with it as such. The majority has said, curtail its evil way and I for the time being agree. Whether it will do what is claimed for it I cannot tell. It has not yet been tried. Our duty is to give it a fair trial. We hope for the best. If it fails 1895 will give us the first chance to legally dismiss it by electing a legislature instructed to make the needed change. As a citizen, not as a preacher, for I recognize a difference between the two, I agree to join an enforcement league that will see that those electing to sell faithfully observe the provisions of the law. As a preacher, I shall in the future, as in the past, teach the doctrine of temperance, sobriety, and virtue so as to aid in inspiring and helping my fellow man in his struggles, up out of the weakness of sin into the manhood of Christ. I have an abiding faith in the sincerity and honesty of the masses. I believe that time and patience and experience will right all wrong. The people can be trusted. With our faces to the east let us watch for the rising of the sun. It will come by and by. Perhaps when we least expect it.—*Tribune, Waterloo, Iowa.*

NOTES AND COMMENTS.

We rejoice to note the good meeting held by Bro. Hall in Harrisonburg, Va.

Bro. H. S. Enslow expects soon to move to Unionville, Iowa.

The Lathrop S. S. C. E. continues to let its light shine, so we learn from Sister Wolf's report.

We trust the new S. S. C. E. in the St. James district, Md., will favor us occasionally with a report. It will do others, besides Bro. Smith, good.

As a result of four meetings at Warsaw, Ind., by Bro. Haskins last week, five were baptized into Christ—if so be that they have put on Christ.

If you are a husband and are looking out to find your sins you may find one by reading "The Love That Kills" in the Sister's department. Read it, any way.

The Ashland city church will hold a communion 19th inst. A very cordial invitation is extended to all of like faith who can to come and join with us in the solemn feast.

Bro. E. H. Smith proves himself to be an energetic workman in his Master's vineyard. If the ground is properly cultivated and good seed sown God will always give the increase.

Will all our brethren who are preparing matter for the "special conference number" of the EVANGELIST kindly forward it by 15th instant at the latest? You will very greatly assist us by complying with this request. "Special numbers" will be a feature of the EVANGELIST from this on till conference assemblies.

All mail for this office should now be addressed to Ashland, Ohio. We hope to render full and prompt service from this on. Some mail for the office was delivered to Bro. Garber, and he, thinking we would soon be back, held it. On this account some letters that should have had attention long ago were not seen by us until last Saturday. Had our plain instructions to our readers to address us *Chicago* instead of Ashland been observed, much disappointment would have been avoided.

April 21st, 1894.

BRO. S. J. HARRISON.

DEAR SIR:—I see in the EVANGELIST, No. 16 a letter. I will enclose one dollar \$1.00 to pay the subscription on a paper for one year. Please send her one whatever her name may be as it is not given.

Yours very resp.,

We do not know who sent the above, but the Lord does, and since it is the Lord who records our deeds, the donor will not lose his reward.

Sister Teeter packs her letter full of cold facts. She *knows* how it is. All our members should remember that there is not a big crowd of us, and therefore if we carry much of a load, accomplish anything worthy the attention of the world, we must bear a burden the weight of which will be keenly felt. We might just as well first as last invite misers and drones to step out. They will never do anything for themselves nor the church where they are. The only office they perform is to be just like so much mud clogging the wheels of progress.

The Ashland city church during our absence grew in every way. We could hardly realize that it was the same organization. A short business session was held Sunday evening prior to the hour for preaching when the church formally entered into a contract with Bro. Haskins to serve as pastor until Sep. 1st, 1894. By that time it is expected that the Brotherhood will place some one in charge of the Theological department of the College who shall also have charge of the preaching in the College. At the evening service after preaching Bro. Garber stated to the congregation the action of the church in securing Bro. Haskins for pastor, and bespoke for him the earnest and kindly sympathy and support of all the members. He further said that he had served the church for about nine years as pastor, and that he is glad to give the burden to some one else, and further to see a prosperous congregation spring up where he has labored so long and sacrificed so much.

The real happiness of life cannot be bought with money, and the poor may have it as well as the rich.